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CHINA AND THE ROMAN ORIENT.*

BY REV. J. EDKINS, D.D.

TO read Dr. Hirth's book aright, it is necessary to have an opinion slightly different from his about the conclusion he reaches, and thankfully accept all the facts he has industriously collected.

Chinese history is a wide subject, and Dr. Hirth is able to throw light on a hundred questions by studying them with that persevering thoroughness which he exhibits in this book. It is to be hoped he will continue to work in the historic field. To have the Chinese text as he gives it is a great advantage. For clearness of method this book is a model. The author's extent of research is rare to meet with. His willingness to work on an antique subject is still rarer. The only wonder is that he has not drawn quite the right conclusion from his body of facts.

In the identification of Ta T'sin and Fo lin as Chinese names for a great western kingdom which sent embassies from A.D. 166 to A.D. 1081, we must work at realities, and not be swayed by the peculiarity of names. Here is the key to the mystery. We must remember also that the knowledge possessed by China of foreign kingdoms has always been in proportion to the power and accessibility of those kingdoms and to the information brought her by travellers.

When we know from Marinus of Tyre, and Ptolemy, that navigation extended from the Roman empire to Catigara beyond the Golden Chersonese, and also know that the Chinese conquered the country in which Catigara is situated at the close of the second century before Christ, and that at about the same time they also sent an expeditionary force on two occasions to Khokand beyond the Tsung ling chain to punish the insolence of the king of that country,

* China and the Roman Orient, as represented in Old Chinese Records, by F. Hirth, Ph. D. Shanghai and Hongkong: Kelly and Walsh; 1885.

can we wonder that Parthia, Syria, Greece, became known at that time? Accordingly we find those countries mentioned but under the names An si, T'ian ch'ien and Li kien. This knowledge may be safely referred to Chang c'hien the traveller.

The defeat of Antiochus and the conquest of Syria by the Romans in the year B.C. 65, made the Roman name known all over Western Asia. It was in B.C. 53, that Crassus was defeated by Orodes, and after the battle many Roman soldiers were sent to Mero, or Margiana and retained there as prisoners. Pliny describes the beauty of this region where the grape flourishes, and surrounding mountains lend a charm to a country favoured with a delicious climate. Chang c'hien had come to the neighbourhood nearly a century earlier. Fifty years before, at a distance from Mero of about 800 miles, a Chinese princess went to be married to an Indo-European chief, and wrote the well known verses in which she said she wished she were a wild goose and could fly back to her home, for she was weary with the long separation, the tent life and the endless milk and mutton of the Usun country. In the year B.C. 63, a company of more than a hundred attendants went to share with another princess the loneliness of her home in the same country, now Ili. The history says, they were to learn the Usun language. A colony of Chinese like this, living so far on the way to Europe, might easily learn much respecting western countries knowing as they did the native language. The consequence was that in Panku's history, the account of western countries in Tartary on both sides of the Tsung ling chain (Bolor) is very minute. He is the first to mention the two passes where this chain is crossed. The southern route is by Shan shan or Lulan, edging the Kwun lun chain on the north to the So ku country at or near Yarkand. Crossing the chain the country of Tochasestan or the Indian Getae 月底 or 月支, is reached and beyond this is Parthia. The northern route leads by Hami 車師, to Cashgar 疏勒, crossing the mountains to Ta wan (Khotan) Kangku, Amcha, Inji, etc. The geography is here so clear that the question of the position of 大宛 Ta wan is quite settled. I formerly thought Bactria was Ta wan* but a fresh reading of Remusat's Fo kwo ki and of Panku, has shewn me that Ta wan was on the Jaxartes where Alexander founded his last city Alexandria Eschata. Ta wan was still a Greek colony, but it was in Sogdiana rather than in Bactria, and about 150 miles N.E. of Samarkand.

The result of Panku's increased knowledge is seen at once on comparing his descriptions with those of Si ma c'hein. He is as minute upon Kang ku situated on the lower course of the Jaxartes

* Journal of the North China Branch of the Royal Asiatic Society, 1881, Art. I.
"What did the Chinese know of the Greeks and Romans?"

and to the north of it, as upon Ta wan on the upper course of the same river. He is also minute in describing Cabul (Ko pin) Kunduz and Bokhara (Yue ti).

The earliest mention of the Roman Empire under the name Ta t'sin 大秦 is in 東京賦 Poem on the Eastern Capital (Lo yang) by Chang ping tsz who wrote it about A.D. 120. He must have known the word through the inquiries of Pan c'hau the successful diplomatist, who twenty five years before brought the Turkish provinces into subjection to China. Pan c'hau sent a subordinate Kan ying to visit Rome. By this, he meant him to visit the great empire of which, through the Asiatic campaigns of Vespasian and Titus especially in Judea, he had heard much. It was the destruction of Jerusalem more than any other single event that made known Rome. A busy trade with India would follow; for the twenty or thirty years after the event, A.D. 70, till the mission of Kan ying, were times of peace in the Asiatic provinces, yet it may have been the Hindoo translators of Buddhist books in the years A.D. 67, 63, who were the first that told the Chinese court about Rome. Rome had in those times a busy trade with the east through Alexandria as Pliny shows. Among other things he says the trade with India amounted to £750,000. Now in the Buddhist books of China, the Roman empire is always called Ta T'sin, and for this there must be some Sanscrit equivalent. This has not yet been made known. The Indians knew of Rome by the commerce at their sea ports. In the first and second centuries after Christ, there is an interval in the Buddhist translations from the year A.D. 60 to A.D. 146. During three quarters of a century no new translations are recorded as having been made. But we find the reason of this in the history. The central of the Turkish provinces was let go till A.D. 127. Then Cashgar and Khoten, with other states to the number of seventeen, sent embassies of submission. The way was then open for new Buddhist missionaries to come to China.

Among the Buddhist missionaries who came to China soon after A.D. 140, was a Parthian prince who was there from A.D. 148 to 170. He is fourth in the list of translators in the Tang dynasty catalogue, 開元釋教錄. The third was an Indo-Gete from Kunduz or Balkh. He was engaged in translating from A.D. 147 to 186. He translated in Honan, and the two Chinese assistants who wrote his versions into good Chinese are named in his biography. It was by these men that the principles of transcription were fixed. The character 佛 was then called But. 婆 was Ba. 羅 was La. Abidharma was spelled 阿毗曇 Abidam. Kashiapa was 迦葉 Kashap. Agama was 阿含. Shariputra was 舍利弗 Sha li put. The letters *b*, and *p*, *g* and *k*, *d* and *t*, are kept

distinct according to the rules of the Syllabic spelling. The pronunciation of all the older Buddhist transcriptions was that of the second century in Honan. This is very important for the identification of geographical terms. The rule would be the same for writing the names of places in historical books as in the Buddhist classics. That rule was to adopt such characters as came nearest to the sound. Surd and other sonant initials were always kept distinct.

Persian and other names of places, mentioned in the history called *Heu Han Shu*, should conform to this rule. Dr Hirth's *Rekem* for *Li kien* is thus shown to be very doubtful. *Sham* for *Syria* will do because that is the name the Arabs give to *Syria*. Dr. Hirth does not bend his attention to the rule of surd initials in Chinese for foreign surd initials, sonants for sonants and final *m* for final *m*. The Buddhist transcribers in this matter scarcely ever go wrong, nor the historians either. The errors are probably not more than two per cent.

The improved topography of Parthia in the *Heu Han shu* must be attributed to the aid given by the Parthian prince, unless indeed *Kan ying* supplied it. What did not come from *Kan ying*, they and other Buddhist missionaries coming from western countries would supply. It is quite impossible that with such men in the metropolis of China, the Roman empire could remain unknown, Surely in this point Dr. Hirth's hypothesis needs rectification.

The Chinese had excellent opportunities for knowing western countries at this time. More Hindoos, Parthians and Indo-Getes came to *Lo yang*. *Chu fu* 竺佛 belonging to the *Penjaub*, (northern India) translated from Sanscrit. He is the fifth translator. The third translator, an Indo-Gete, translated for him into Chinese, having been long in China. The two Chinese, of Honan, named 孟福 and 張遵 were responsible for the style. These particulars are mentioned * with the date of the completion of the translation by these four men, A.D. 179 at the end of the works 道行經 and 般舟三昧經. Time went on and T'sau ts'au established the Wei dynasty at *Lo yang*. Buddhism had also as before its missionaries, men from India or the Turkish kingdoms, or Parthia (Persia). The mention of Parthian translators, that is Persians, makes it clear that the Roman empire was known at the time. Thus a Persian translated a work A.D. 254 at *Lo yang*. The name *Ansi* is used, but the *Arsacide* dynasty had gone down, A.D. 202, and been changed for the *Sassanides*. These translators coming one after another to reside in the *White Horse* monastery, which had been their home for nearly two centuries, liked to retain uniformity.

* *Kai yuen catalogue*.

This was the reason that they still kept the name *Ansi* for Persia fifty years after the Parthians had been expelled from Persia proper.

If we now look to Nanking the Capital of the Wu kingdom, we find that Buddhism was being taught there by Hindoos who came to China by way of Tungking or through Tartary. The Kai yuen catalogue does not distinctly say so, but there can be little doubt that in the third century some of the Buddhist translators came by sea to Canton and so reached Nanking. The first instance of this appears to be in A.D. 281, when the geographical work, the "Book of the Twelve Journies, or radiating lines," 二十遊經 was first translated. This was at the city of Canton, and from this fact it may be supposed that the translator 疆梁婁至 came by sea to China. The book is remarkable as containing a statement that the Chinese empire, the Hindoo empire, the Roman empire, and the Indo-Gete (Yue ti) empire were the only known states whose sovereigns were styled son of Heaven or emperor. This passage appears to me to settle the question against Dr. Hirth's hypothesis that Ta t'sin means Syria. This book* contains geography from a Hindoo point of view. "There are 84,000 cities in the world, there are 6,400 varieties of men. There are 6,400 kinds of fishes, 4,500 birds, 2,400 beasts, 10,000 kinds of trees and 8,000 herbaceous plants." Of course after this, the trade of China with India and Java increasing in the Tsin 晉 dynasty, there was no lack of Buddhist missionaries coming by sea to Canton. So things went on till the reign of Justinian in the 6th century, who sent priests to China for silk worm eggs, and raised the Greek empire to its highest prosperity. All through this period, Ta t'sin continued to be the name, by which the Roman or Greek empire was known to the Chinese.

The force of this argument for Ta t'sin being the Roman Empire is so much greater that the Book of the Twelve Journies continued to occupy translators. Gunabhadra† who arrived at Canton by sea A.D. 435, made a new version of it. He had learned the Hindoo mathematics, medicine, astronomy, and the other studies of the Brahmans. This book then, with its characteristic natural history and cosmography, represents the studies, on the subjects mentioned, of Buddhist students in the monasteries in India in the third, fourth and fifth centuries. The alumni came to China and brought this knowledge with them. The half dozen Chinese Buddhists who went to India during this period and later on to the 7th century, were too exclusively bent on Buddhist aims to care for the geography

* There is a long extract from it in Fa yuen chu lin. Chapter 44, pp. 12, 13.

† See Kai yuen Catalogue. Chapter 5, p. 22.

of the west. But Hiuen chwang speaks once of Fo lin which is of course the Persian and Hindostani * word, Farang, or Feringa.

The new account of western countries in the Wei shu is interesting, because it is minute in details upon Ta t'sin, and because it is the result of a special diplomatic mission, sent A.D. 435 to the western kingdoms. The introductory note to the chapter on the western kingdoms says, that in the early reign of the Wei dynasty, no attempt was made to recover the Turkish provinces. But the emperor Shī tsu adopted a new policy. He sent Tung wan 董琬 and Kau ming 高明 with presents to the western kingdoms in order to open intercourse and promote imperial interests. Tung wan went to the Usun country in Ili and to other states further to the west, and his report has been made the basis of the account of western states found in the history of the Wei dynasty. All the distances have been calculated from the capital Ta t'ung fu in Shansi, a city about 100 miles west of Peking. Tung wan was ordered to report on the customs of the countries he visited, or on which he obtained information.† If Lokna in the history, is the same as Polokna which he is said to have visited, but which is not in the history except under the name Lokna, he went to Khokand and probably to Khiva close on the Aral sea. His account is very full on Persia which he is the first to call (Po si) Pa si. He also gives fresh information on Ta t'sin. He was a contemporary of Pei sung chi who added the illustrative extracts to the San kwo chi, and who has preserved to us the topographical details which have been turned to so much good account by Dr. Hirth. Pei belonged to south China which was then another country. Tung wan would not know him, but he must have known the Wei liu from which Pei made selections. Tung wan however gives the details as he heard them. He locates the capital of Ta t'sin between two seas, and calls it An tu where tu means metropolis. The two seas may be the seas on each side of the Bosphorus. The city may be Antioch as Dr. Hirth thinks, but Constantinople is more likely because Tung wen speaks of the king being resident, and of the courts of justice. The Roman jurisprudence had a world-wide fame and this Chinese officer heard about it.

Tung wan divided the western states Si yü into four groups, one on the east and three on the west of the Tsung ling mountains. 1. The Turkish provinces. 2. From the Tsung ling passes to the Persian Gulf where the sea route 海曲 to Ta t'sin begins. 3. From

* V. Dr. Hirth, p. 287. The final m in 懷 as in 蘇 lam is for ng in the Persian Farang and Hindostani Feringa.

† Wei shu, Chapter 102, p. 2.

the 耆舌 Chadjet or Chajir nation north of the Aral, to (Balkh) the Indo-Getes on the south. This group is intended to embrace Khiva, Khokand, Bokhara and Kunduz, between the Caspian and the Tsung ling passes. 4. From Byzantium between the seas to the region south of the Caspian 大澤. His view was of course extremely distorted and the map he made must have been monstrously out of shape, but this is how he put things and this was the sort of sketch of the west which he presented to the brave and enterprising but severe and ambitious ruler who then ruled north China from his capital Ta tung fu.

The reign of Justinian had passed and the Sui dynasty with its capital at Chang an was ruling all China, when it occurred to the monarch of the hour that the Turkish provinces, always apt to slip away, could be better kept in subjection if more were known about them. He appointed Pei chü 裴矩 to inquire. This officer at his station north west of Kansu, made diligent inquiry of all merchants who passed his locality as to their countries and customs. He made a book with maps 西域圖記三卷. About A.D. 605 he presented this to the emperor. In his report he mentioned the Byzantine empire, under the name Fo lin. It is fortunate that we can know the date of the introduction of this word, because it aids in dispersing the fancied etymology from the Franks. In Pei chü's geography distances are measured from 瓜州 Kwa cheu $2\frac{1}{2}$ degrees west of the pass through the great wall at the north west extremity of Kansu. Persian dictionaries say that Farang is a Persian word and means nations wearing short garments. When the Persian language spread into India the name was adopted in that country and among the Arabs from the time they conquered Persia. Pei chü would get the name from the Persian merchants who told him that Fo lin was more than 4,000 *li* north east from their country. This distance suits Constantinople. Whether before A.D. 605 the Persians knew enough of the Franks to adopt their name is not easy to determine; enough for us to know that it is a genuine Persian word and, as Pei chü's use of it shows, in existence before the Arab conquest of Persia. It is not used of Mahomedans.

Sufficient has been said to show that while Dr. Hirth's book deserves high praise, he needs to keep in view that it is kings and emperors that send embassies, and that provinces are not readily mistaken for nations. After all, his map shews that he allows Ta T'sin to embrace Africa and Asia Minor. It is only Europe he refuses to recognize. The value of his book would be much enhanced by his admitting that the Chinese might, through the glory of the Roman arms and the immense extent of the Roman commerce know Europe, by report at least, as well as Africa.

THE ROUTE TO TA TS'IN.

By H. A. GILES.

MANY people, who ought to know better, still believe in the absolute ambiguity of the written language of China. Not content with making it out to be infinitely more ambiguous than European languages—which is quite untrue—they regard as axiomatic the oft made statement that every Chinese sentence is capable of several interpretations. It is next to impossible to convince such persons that it is only the extreme difficulty, not ambiguity, of the Chinese language which causes foreign students frequently to rest satisfied with *a* meaning instead of *the* meaning.

The following short note furnishes a case in point—to the enemy.

In Dr. Hirth's valuable work, *China and the Roman Orient*, there occurs the following passage: 又云從安息陸道繞海北行出海西至大秦.

Dr. Hirth began by translating this, "It is further said that, coming from the land-road of An-hsi [Parthia], you make a round at sea and, taking a northern turn, come out from the western part of the sea, whence you proceed to Ta-ts'in."

Dr. Hirth meant that the traveller took ship at the head of the Persian Gulf, the terminus of the land-route through Parthia, sailed round the south of Arabia, and then went north up the Red Sea, and so on to Rekem and Ta-ts'in (Syria) generally.

It was at least an ingenious way of getting something out of the text which should be at the same time intelligible and corroborative of the Ta-ts'in—Syria—theory. But it did not commend itself to Mr. Parker, who, on p. 45 of vol. xvi. of the *Recorder*, showed that Dr. Hirth was wrong. To Mr. Parker "the words seemed to have the following plain meaning:" *Following the An-sih land-route, skirting the sea, and going northwards, you emerge from Hai-si &c.*—which Mr. Parker explains as a route round the coast of the Caspian Sea north of the Elburz Mountains, and then northwards in the direction of Antioch in north Syria, through South Armenia, leaving as you go the Mesopotamian region altogether. Hai-hsi is thus made the region west of the Caspian Sea, though it is expressly stated to be identical with Li-kan, *i.e.* Rekem. Mr. Parker explains this by asserting that Hai-hsi, another name for Ta-ts'in, was vaguely used in the sense of the whole Syrian Empire, though strictly meaning Mesopotamia.

I think Mr. Parker must have fallen a victim to the fascination of that "blessed word." At any rate his translation did not com-

mend itself to me, any more than Dr. Hirth's. I felt that the text had in some way been violated in order to force out a meaning, and set to work to discover the meaning of the passage. The result was inserted in an article sent to England about the end of July, and I had intended drawing early attention to it in the *Recorder*. Meanwhile, Mr. Playfair arrived in Shanghai, and on behalf of the Asiatic Society I invited him to review Dr. Hirth's work for the next *fascicule* of the Journal. At the same time I asked him to direct his attention to the passage under notice with a view to improving on Dr. Hirth and Mr. Parker; but I most carefully refrained from discussing the point in any way, or giving the slightest clue to the translation I had adopted. It was therefore peculiarly satisfactory when towards the end of August, Mr. Playfair informed me that he had discovered a new rendering, which on examination turned out to be identical with my own. My translation reads as follows:—"Another account says that from An-sih you can travel by land, round the north of the sea, and passing through Hai-hsi, so reach Ta-ts'in".*

In explanation, it must be said that the Persian Gulf was beyond all doubt "the sea" and "the great sea" of these records. At that early date it reached much farther inland than it does now; and there were caravan routes from its western shores across the desert to Rekem. With these facts in view, the passage becomes intelligible enough, and moreover helps to clinch such other of Dr. Hirth's discoveries as Rekem, etc., etc., against which no valid arguments have yet been adduced.

I do not consider 從 to mean "following," but "starting from," or simply "from;" while I take 陸道, not as "the (An-sih) land-route," meaning the highway through An-sih, but as an alternative to the other, the water-route, from An-sih to Ta-ts'in. The use of 出 in the sense of "through" is common enough; e.g., 道出申江 on my way I shall pass through Shanghai.

The above view is fully supported by the same passage, condensed, occurring in the *Wei-liao*: 從安息繞海北到其國. Here 北 must necessarily be taken with 海, and cannot, as Dr. Hirth suggests, stand for "in the north."

Mr. Playfair will shortly give his version in his own words; and perhaps it is no breach of confidence to add that his article is likely to contain certain other independent and striking contributions to this much-vexed question of Ta-ts'in.

* I have no copy of the exact words sent to England. The point is the same in both;—a land-route from Parthia, round the north of the Gulf, and across the desert to Rekem.

A LAND PURCHASE AT NANKIN.

BY REV. G. W. WOODALL.

NANKIN, without exception, is the most conservative city in the Yangtze Valley. Its great wall and the vast area within the wall, tend to foster a spirit of exclusiveness in the minds of the people; whereas, its historic interest, as well as the position it holds to day in the politics of China, give it an importance to the Official and Literary classes, such as no city south of Peking enjoys. It is a great literary centre, as indicated by the thousands of students annually gathered there for the competitive examinations.

Here Hung Wu, in 1368, chose to make his Capital and Imperial Residence, at which time it became the most celebrated city of the empire, not only officially but also in regard to its extent, its buildings, its literature, its manufactures and the character of its inhabitants.

It again became famous to the outside world in 1842, as the place of final conflict and victory for the English in the Opium War, thus opening the ports of China, never to be closed again to foreign trade or missionary work.

It is strange that although Nankin itself was included as one of the ports to be opened to foreign trade, yet they have managed to preserve it essentially a closed port.

It is no wonder that they pride themselves in their city! We have visited it twice, and each time have come away with the intense desire and determination to make another and longer visit at the earliest opportunity. The tombs of the Ming dynasty, the great Confucian Temple, Fuh tsz Miao, together with the ruins of the colossal figures of horses, elephants, and other animals, are points of interest which no traveller can afford to pass by unseen.

My object in writing this article is not so much to give a description of Nankin, as to point out the difficulties that are experienced by missionaries to enter this city as a field of labor, the chief of which are the exclusiveness and conservatism already alluded to. And this spirit I would not claim to be universal among the Nankinese people, but confined chiefly to the official classes.

This statement will be borne out by the experience of the American Presbyterian Mission, in their effort, a few years ago, to purchase land and erect permanent mission property. It has again been experienced by the American Methodist Mission in the year and a half just past, during which time the Superintendent, Rev. V. C. Hart, has been in continual conflict with the *officials*, although he found *people* who were very ready to dispose of their property.

It was in November 1883 that he made his first trip to Nankin with the purpose of selecting a site to build a hospital, the gift to our mission of Mrs. Philander Smith. He secured an introduction to Mr. K'ung, T'ao T'ai, and had a familiar chat with him about building a hospital, etc. He received no encouragement but rather a presage of difficulty. With the assistance of T'ai Sien Säng, a tried and faithful native preacher, a native of Nankin, but appointed to work at Kiukiang, he negotiated until the following March, when he succeeded in getting a small piece of land, just outside of the South Gate and between the Arsenal and Powder Works. But immediately there was trouble in the camp, and T'ai Sien Säng hearing various rumors regarding himself, kept himself in obscurity, and it was finally thought best that he should go back to Kiukiang in order to secure his personal safety. These Yamen runners, when they get on the scent of an offender of official intriguers, are as merciless as the blood-hounds of the Slave States, described in "Uncle Tom's Cabin."

In November, through the agency of a man from Wuhu, who had been busy since the previous August, two plots of well-located land were secured near the Ku Leu, or Drum Tower. In December, a second piece was had at the South Gate adjoining the one already purchased, but although the officials were frequently urged to do so, it seemed quite impossible to get the deeds stamped, without which the tenure of the property is quite uncertain.

On January 20th, 1885, Hon. E. J. Smithers, U.S. Consul at Chinkiang, accompanied by Mr. Hart, called upon Mr. Lin, at the head of the Department of Foreign Affairs. They were received in good style by this august gentleman, but when the subject of stamping the deeds was brought up, he stated that they should properly come through the T'ao T'ai at Chinkiang, who would forward them to the Viceroy at Nankin, and that their custom could not be deviated from. He promised that if the deeds came in the proper way they should receive prompt attention. Had this promise been made in good faith there would have been grounds of hope for a speedy settlement, but it was well understood that the fair promise was like the fragrant otar of rose, or the garland of flowers, presented by the hosts of India to their guests when they are *permitted* (expected) to depart. They returned to Chinkiang, when the deeds were formally sent from the U.S. Consulate to the T'ao T'ai's Yamen, where they were kept for two weeks, and then sent back to Mr. Smithers with the statement that as he, the T'ao T'ai, had discovered certain flaws in them, he could not forward them to the Viceroy.

Mr. Smithers immediately returned them to the T'ao T'ai with his compliments, stating that they had not been sent to him for his

inspection but to be forwarded to Nankin, and he would expect him to do so without delay. It need hardly be said that they were forwarded by an early courier.

A short time after this, the Viceroy sent a dispatch to the T'ao T'ai at Chinkiang, offering objections,—First, that the land had not been legally sold. Second, the men who had sold it could not be found. Third, that no American citizen or individual was competent to purchase property for a Mission—that the land could only be sold to the Society itself—forsooth! Other flimsy excuses were added to these which formed a series of objections—impregnable! But Mr. Smithers had been too long in diplomatic service to be intimidated by so formidable an array of statements, and in a special dispatch, confuted them, proving by citations from the Treaty that the ground taken by the Viceroy was untenable. At the same time he ordered Mr. Hart to commence building the wall enclosing the premises. The next day men were set at work. Mr. Hart by appointment then called upon Mr. Lin, but was told at the entrance of the Yamen that he could not be seen, that he was out of town, although the appointment was only made the previous evening. He left the Yamen, but could not help putting the usual construction upon the expression “not at home.”

It being reported to Mr. Hart that one of the men who had acted in the sale of the land was thrown into prison, he immediately wrote to Mr. Lin, and demanded the release of the prisoner. Mr. Lin referred the letter to the District Magistrate who claimed that the man was not in prison, but only held at the Yamen until the middlemen were found; nevertheless he was released. Another interview was had with the Hien, who stated that if the men who effected the sale could be found, and there were no flaws in the deeds, he would have them stamped without delay. Shortly after this, Mr. Hart, was informed by the officials that the people (?) had presented a petition against the sale to foreigners of the piece of land in question. The Hien ordered the masons to stop work, and wrote to the Consul asking for a stay of proceedings until the points in question were settled. The Hien then called upon Mr. Hart, and promised to stamp the deeds if the sellers would merely come forward and identify them; but these gentlemen could not be found, and it was well understood that the officials knew more of their whereabouts than any one else.

Mr. Hart, wrote to the Consul, Leo Bergholz Esq., acting for Mr. Smithers, stating the situation. He immediately sent a dispatch to the Viceroy demanding why the deeds were not stamped. He merely replied that if the land had been lawfully sold, he would order the Hien to stamp the deeds at once.

At this juncture there was a turn in affairs from a cause of which I shall speak by and by. Mr. Hart was waited upon by the Hien, who came bearing proposals for an exchange, stating the various difficulties in the way of purchasing land at the South Gate, (the true objection, no doubt, being that the officials were opposed to foreigners living in the vicinity of the Arsenal and Powder Mills.) Mr. Hart said that he would agree to the exchange, if they would give him a site equally as good and as well located. They went out together to view the several sites offered in exchange. One was selected near the Confucian Temple, high ground and nearly twice the size of the land at the South Gate, and Mr. Hart stated that if a clear deed were given him for that piece, he would accept it in exchange but would not consent to assume any of the trouble in the purchase, nor pay another dollar in money. The officials endeavored to show that it would be a great loss to them, and hence Mr. Hart ought to pay at least a part of the purchase money, in addition to that already paid at the South Gate; or in lieu of that, they offered to return the money already expended and let him purchase the new site himself. But he firmly refused to have anything to do with it and said that if they could not give him a clear deed for the new site, he would push his claims to the other one which he preferred. The Hien yielded at last, and after further negotiations of three or four weeks the exchange was effected. The two Hiens of the city came and measured it, and the Pao Kiai Chü put up the stone on June 1st, 1885. The next day the work of digging the wall foundations was commenced and the weary conflict was over.

It must be said that during the later negotiations, both Hiens in whose hand the Viceroy had placed the affairs, were very cordial in all their dealings and won the respect of the foreigners with whom they dealt, and the people in the locality of the new site seemed delighted at the prospect of the hospital being placed in their midst. And we ought also to say that our entrance into Nankin, while largely due to the indefatigable efforts of our Superintendent, would probably have been long delayed, if not prevented, had we not had a friend at court, and to this cause, we ascribe the favorable turn and subsequent rapid closing up of the question.

Mr. Smithers had been called to Peking as *Chargé d'Affaires* at the time when the Minister left for the United States. He sent a dispatch to the Viceroy which was the *open sesame* of our difficulty, for it was immediately after the receipt of this dispatch that the two Hiens of Nankin were ordered to settle the matter as soon as possible and it was done. At the time when the exchange was being effected, one of these gentlemen stated to Mr. Hart that he had been commanded to get us a suitable site for a hospital, and that he must do it at the

peril of his position and perchance of his head. This was said to assure Mr. Hart of his sincerity which had been impeached. "Constant dropping weareth away a stone," and no doubt that patience and perseverance, with the help of our Consuls, would enable us always to obtain and enjoy our rights; and in this initiative stage of the Christian Church in China, we cannot afford to lose a single point, but with the invincible doggedness of General Grant, who could "fight it out on this line if it took all summer," we ought to demand our rights, and never yield until we are in possession. In the Treaty concluded at the Convention of Peace, October 24th, 1860, is the following statement of our rights:—

ART. XII. British Subjects, *whether at the ports or other places*, desiring to build or open houses, warehouses, churches, *hospitals* or burial grounds, shall make their agreement for the land or buildings they require, at the rates prevailing among the people, equitable and without exaction on either side.

ART. XVII. of the U.S. Treaty with China, July 3rd, 1884, though worded somewhat differently, gives us the same rights and privileges. It reads as follows:—"Citizens of the United States, residing or sojourning in any of the ports open to foreign commerce, shall enjoy all proper accommodation in obtaining houses and places of business, or in hiring sites from the inhabitants on which to construct houses and places of business, and also *hospitals*, churches, cemeteries, etc."

These treaties merely supplement each other, and as each country enjoys the privileges of the most favored nations, they can both be used to define our rights and privileges in residing and building up our work in any part of China.

FLOODS IN KWANGTUNG.

WHEN the writer was on the island of Hainan, in the early part of last June, the ground was everywhere parched, and the crops withered. Rulers and people were praying for rain. Proclamations had been issued forbidding the killing of cattle or hogs or fowls, in the hope that merit so gained would avail to bring down the longed for showers. What then was his surprise on reaching Canton the 16th of June, to find a threatening inundation. Higher and higher the water continued to rise, until it was deeper than the "oldest inhabitant" remembered, and if the mountains were not yet covered, the plains in all directions certainly were.

Forty miles west of Canton, the North River, pouring its swift tide down from the mountains of Northern Kwangtung, joins the West River whose broad volume of water has been gathered from a region that stretches to the western border of Kwangsi. Between these rivers, the North West River cuts its way through hills which, along its upper portions, come down very near to its banks. The junction of these three rivers, gives the name Sàm Shui (Three Streams) to the district that lies around it. As might easily be surmised, this was the central point of the great calamity. The worst destruction was within thirty miles of it, although for a long distance farther much damage was done.

Before the Flood.

The broad streams, alive with boats, are quietly flowing along their accustomed channels. The adjoining plains are protected from any ordinary rise of water by embankments, varying from ten to thirty feet in height. Stretching away from these embankments, in some places for only a few hundred yards, and in other places for miles, are fields of growing rice, just whitening for the harvest, the main dependance of the people for food for the following six months. On the higher levels are also fields of mulberry bushes, ground nuts, sugar cane, and sweet potatoes. Along the banks of the rivers, and dotting the wide plains, are clumps of trees which mark the location of villages. The population of these villages varies from one hundred to four or five thousand each. Then there are district cities and large trading towns, the number of whose inhabitants is not only thousands but tens of thousands.

During the Flood.

In the higher regions, mountain torrents are rushing down the valleys, bearing with them swift destruction, coming in some instances upon villages, with such sudden surprise, that many of the inhabitants have not time to escape. Farther down the rivers, the water rises to the top of the embankments, then breaks through, filling up the wide basin that lies between them and the hills, and making a broad expanse of water like the sea. Roofs of houses and tops of trees are projecting where villages stood. One missionary, travelling in the country, had his large boat tied for three days to the tops of tall bamboo trees that ordinarily were on dry land. Hills rise like islands here and there. Gathered on the tops of these hills, in the pitiless storm, crouching under umbrellas and broad Chinese hats, and occasionally under pieces of matting which some were provident enough to bring, are not only those in the vigor of life, but the sick and the dying, wailing infants, and men and women helpless with the

infirmities of age. For a week they thus lived and suffered. Small boats, manned by strong men, were passing hither and thither trying to find in the upper stories or garrets of the houses some remnant of food. Just at this time, the "Oi Yuk Shin Tong" in Canton, and the Tung Wah Hospital in Hongkong, both Chinese organizations, with a promptitude deserving of all praise, sent steam launches, laden with biscuit, to plough their way up a current, which ordinary Chinese boats could not stem, and bear relief to the scattered families on the hills. Many lives were no doubt thus saved.

After the Flood.

The people are returning from the hill tops to their ruined homes. Their mud hovels are level with the ground. Even brick walls have given way. The tiled roofs are in fragments. In some villages not a single house remains, and whole families are missing. In others four-fifths of the houses have fallen, in others one-half; in others less; and in others, favorably situated, or strongly built, only a few. The broad expanse of ripening grain has been changed to stagnant pools, and plains of mud, the latter so washed in many places that not even the roots of the recent growth remain. The great gaps in the embankments are now visible, and stretching away from them, in wide belts of desolation, the fields are covered deep with sand, not only destroying the growing crop, but preventing cultivation for a long time hereafter. The fish ponds too, upon which the people so much rely, are in these places filled up. Thus upon a tract of land extending perhaps for one hundred miles along the rivers, and with a width on either bank varying from a short distance, to seven or eight miles, there rests the blight of a desolating calamity.

Measures for Relief.

The Oi Yuk Shin Tong and Tung Wah Hospital continued their work after the water subsided, and there were few villages, which the missionaries afterwards visited, where they did not find that the agents of these organizations had been once or twice. But the two or three catties of rice, distributed to each person in distress, left abundant room for farther effort. Moreover the number in need was large. The district Magistrate of Tsing Ūn reported 150,000 in distress in that district. The Kwong Ning magistrate reported 5,000 villages needing help. There still remained the three districts of Sam Shui, Kō-Iu and Kō-Ming, so that 500,000 would not probably be an exaggerated estimate of those whose need was pressing.

As soon as the facts became known, foreigners in Canton and Hongkong subscribed liberally. Rev T. W. Pearce, of the London Mission, Rev. E. Z. Simmons, of the Southern Baptist Mission,

Rev. A. A. Fulton of the American Presbyterian Mission, all of Canton, and Rev. J. B. Ost, of the Church Mission, Hongkong, agreed to superintend the distribution, and give an accurate account of funds received and disbursed. The latter is Treasurer of the Hongkong Fund, but, during his frequent absence in the country, J. Stewart Lockhart Esq. has acted, and very efficiently, in his place. The remaining missionaries at Canton also gave their assistance, and relief parties were organized which have made repeated visits to the distressed districts. The plan pursued has been to give help only after actual inspection of the amount of distress. Over 350 villages have been visited, and up to this time, 3,400 piculs of rice, one thousand dollars' worth of biscuits, and small amounts of money have been given to the people by foreigners. As the rate of distribution was about 6 catties of rice to each individual, the number assisted cannot be less than 60,000. The foreign subscription was at last accounts some \$11,000.

The two Chinese organizations have together raised \$100,000 or more. They have received some help from Chinese and Foreigners at the coast ports, and also several thousand dollars from the Chinese in California. The government is also giving a measure of relief in employing quite a large number in the repair of embankments. The practical character of the Chinese manifests itself in their distress. Instead of sitting down to brood over it, they are trying to find the best way out of it. Some are seeking work in other localities. Others, except where the sand prevents, are diligently engaged in preparing the fields, and sowing and planting for a second crop. If this crop prove good, the scarcity of food will mainly disappear with the harvest in November.

While deploring the distress of the people, we cannot but hope that some good will come out of it, especially in the way of a better state of feeling between Chinese and Foreigners, and in opening the way for missionary effort. In these recent visits we have been treated with profound and universal respect, in localities which we could not have passed, a few months ago, without being assailed with the cry "kill him," on every hand. Starving people will not treat unkindly those who are bringing them food, and how can those who are bringing it, even if they do feel that in the past they have been treated unjustly, have the heart to cherish resentment towards those who, in misery, are kneeling before them, and crying out "Great and Honored Sirs, have compassion upon us in our distress."

H. V. NOYES.

MR. JOHN'S VERSION, OR ANOTHER?

MANY readers, doubtless have been interested in the communications from Mr. Noyes and Mr. Fitch on the subject of a Common Bible for China, published in recent numbers of the *Recorder*.

Mr. Fitch seems to show that his brother of Canton was too sanguine in the hope he expressed regarding Mr. John's new work. Is not Mr. Fitch, perhaps, a little sanguine in his estimate of the supply of "ripe scholarship," and general qualification for the difficult work of translation? He lets us know what he means by 'translation'; namely, unless I mistake him, a real reflection, so to speak, of the original in the mirror of the new language:—a work absolutely faithful to the original meaning, and no less faithful to the idiom of the new language.

Is it so easy to find the men to give us work like that? For surely it implies no less than that your translator should know both languages so thoroughly that he could write down his own thoughts in either with grammatical correctness at least. King James' translators could do as much, probably every man of them, for Greek and English. One is not so sure as to the Hebrew. The Committees which have lately finished their task in revising the work of those excellent scholars contained, I suppose, very few members indeed who could not write fair Greek and fair English; and there was, at any rate, a certain number who could write grammatically correct Hebrew. The "Seventy," if one may judge by their work, were not so accomplished; but had amongst them a working majority who were by no means 'safe' in their Hebrew, not to speak of their Greek.

Are the *docti utriusque linguae* in China so numerous, after all? I have been told that not one of the "Delegates" ever attempted to compose in Chinese. Yet they were mighty men. And there are mighty men now, at least as mighty as they—in respect of Chinese learning. But *learning* is not precisely a synonym for *scholarship* such as, I think, Mr. Fitch's object (and many of us are wholly with him in approving such an object), desiderates.

But then he looks to a combination in committee of partially qualified men to secure what individuals even of the higher type might fail to secure. Is his expectation well-founded? Good results are obtainable by either method; as witness Luther's Bible and the "Authorized Version." But there is an awkward tendency

in a committee to drown the voices of its best, and therefore usually its most modest, members. As witness,—in the opinion of not a few,—the performances of the English Revisers of the New Testament. And no committee can be a much better scholar than the best scholar it contains.

We have had an experiment within the past twenty years or so. I mean the New Testament in Mandarin of the "Peking Committee." Using that version every day, I have been forced to ask myself what its odd, and sometimes provoking, *phenomena* are due to. No satisfactory answer has yet occurred to me. That Committee, I write under correction, contained such eminent names as those of Martin, Edkins, Schereschewsky, Burdon, Blodget;—it was actuated, if I am not misinformed, by much the same guiding motives as those which dictate Mr. Fitch's suggestion, since it aimed at giving us just the sacred text reflected in good scholarly Mandarin. At times it sticks so close to its model as to become, almost un-Chinese, at others it boldly adopts paraphrases, in the most unaccountable manner. As to terminology, as is well known, a compromise of an oddly liberal, not to say slipshod, nature was come to; for whilst 天主 stood for *God*, and 神 for *Spirit*, 神 also served for *god*, and 靈 with certain other expedients, represented *spirit*. This is not a complete statement of the arrangement, as an instance to be adduced presently will show; and it has been further modified in the editions in which respectively 上帝 and 神 take the place of 天主. Now with a conscientious committee of really learned men at the work, distinctly aware that something more faithful and thorough than the 'Southern Mandarin' was required, how can it have happened that such odd "paraphrases" to use a very mild term, were let pass as you find, *e.g.*, in our Lord's lament over Jerusalem (Luke xix. 41—44) and—a hard place—in 2 Cor. iv. 4? I do but give the last two stumbling blocks I have tripped against.

In the Greek of St. Luke we read that "Jesus beheld the city and wept over *it*." Nay, say the Committee, "wept over 那一城的人 the men of that city." Were they sure that this was Luke's meaning when he deliberately—in the Lord's mouth—*personified* the city in phrase after phrase, addressing it as '*thou*,' speaking of '*thy* day'? Does Chinese know no such idiom as *personification*? But if you must expel such very easy and universally intelligible figures of speech, what right have you to render, in verse 44, ἐδαφιοῦσιν by the Chinese 殺 *kill*? I used to think, and am inclined to stick to the notion, that "thy children," meant the lesser cities, whose bodies of citizens, crowding for refuge within the walls of their

mother city, shared her ruin, and so were viewed as also 'razed to ground' when her goodly stones were thrown down. Anyhow 'thy children' (τὰ τέκνα σου) is not 你們的兒女, any more than ἰδαφροῦσί is 殺.

My other "scandal" is in 2 Cor iv. 4, where the simple, single, word Θεός (god A.V.) is actually rendered 魔王, King Mara. Not a bad paraphrase, you will say, if paraphrase is fair, and if "god of this world" means the Devil. But does it? Whether it means it or not, Chrysostom, a fairly 'ripe scholar' one would assume, and a fair theologian for those early days, says that he is either a Marcionite or a Manichee who interprets "god" in this place either of Satan (Mara) or of any other Demiurge than the true God. With so respectable a voice against them, surely the Peking Committee were courageous when they deliberately expunged Θεός from Paul's text as presented to readers of Mandarin.

But you will ask *cui bono*, what is my drift? It is nothing very practical, and yet not wholly trivial. I for one do not think your ideal translator is so easily to be met with, nor do I think that committees are such securities against error as Mr. Fitch apparently does. But translators somewhat short of the ideal can do and have done memorable and heaven-sanctioned work; as e.g., the Septuagint Greek, the Delegates'* Chinese, and after all the Pekingese work with which I have been quarrelling.

We are looking forward to one more version, Mr. John's. Need we, shall we, suggest, invite, engage in, yet another? I hope not.

Mr. Noyes has told us, no doubt on good authority, that Mr. John "welcomes suggestions and criticisms from missionaries" and other students also, I venture to add. Had we not better, 'ripe scholars,' or in our own opinion less ripe, avail ourselves of the privilege, and try and help our gifted brother, if not at the first draught, then in a second edition, to give us the book we want?

I do not think the "term question" is quite so feverish a matter as it was; and at any rate, for the co-operation I am venturing to recommend, it would count for nothing.

G. E. MOULE.

HANGCHOW, 13th August, 1885.

* I venture to observe, little as my opinion on such a matter is worth, that the deviations from the original by the "Delegates" are easily exaggerated, especially by beginners in the study of Chinese. I have found some, at least, disappear in proportion to my advance in the study.

LEADING RULES FOR TRANSLATING.

IN the last number of the *Recorder*, Mr. Fitch calls attention to what he deems a defect in the version of the New Testament which is now being attempted by me. The defect is the want of perfect literality. If I understand Mr. Fitch rightly, his position is this: A version in order to be a faithful translation, must give a word for every word, a particle for every particle. The omission of a 蓋 for a γὰρ, or a 故 for a διότι for instance, would be a blot and a blemish. In my friend's faithful version, the text may be confused, obscure, and unidiomatic. Blemishes of this nature are not of vital importance; for the translator can easily fall back upon marginal renderings, and they will put every thing right. What the translator has to aim at above all else, is to give a *literal rendering* of the pure word of God.

Whether a version of the Scriptures has ever been attempted on the principle suggested by Mr. Fitch, I cannot say. It is certain, however, that no version made on this principle could become a standard version in any tongue; whilst such a version in Chinese would not be a translation at all, but a jargon, at once unintelligible and monstrous. It would be of no value to either the heathen or the Christian. To the one it would be a mere laughing stock, and to the other a serious stumbling-stone.

To translate is to carry *ideas* and *thoughts* from one language into another; and a true version is one in which the ideas and thoughts are translated in harmony with the genius and laws of the other language, and with all the fulness, force, and beauty possible to it as a medium. It is hardly necessary to observe, that a perfect translation into any language is impossible. Languages differ widely in their character and capacity. Men of different nations view the same objects differently, and consequently express themselves differently in respect to them. Then, every nation has regions of thought which are peculiarly its own, and for the expression of which it is rich in words; whilst its neighbour, being destitute of the idea, is destitute also of a fit vehicle with which to carry the idea over. "In one language there is much of rude antiquity, in another a high or partial state of cultivation; in one the connections and transitions are circuitous, in another short and easy; in one ellipsis abounds, in another it is unfrequent; one is profuse in allegories and tropes, another dry and jejune in expression; one abounds with equivocal and indefinite phraseology, another with definite and certain words; one is fitted for expression in respect to

arts and sciences, another is destitute of such means of expression; one is copious, another is furnished with a scanty stock of words."

Diversities such as these make it often extremely difficult to carry even the thought over from one language into another, whilst they render it impossible always to translate literally. Hence the translator, if he would translate thoughts and ideas, must sometimes abandon the letter, and aim at simply communicating the sense, with all accuracy and fulness possible to him in the circumstances.

The following are the principal laws by which I have been guided in this work. They are few and simple, and such I think, as will commend themselves to every student of Chinese, who is at the same time a lover of the Grand Old Volume.

1. Aim at making the version an exact image of the original.
2. Use those words, and only those words, which shall clearly express all the meaning of the original.
3. In so far as it is possible, use those words which best correspond with those of the original.
4. Where a translation *ad verbum* would result in an obscuration or a perversion of the author's meaning, abandon a *literal* version, and translate *ad sensum*.
5. In doubtful passages, a version *ad sensum* is to be preferred to a *literal* translation.
6. Where particular words are wanting in Chinese, have recourse to circumlocution, if by so doing the sense can be made clear.
7. In all cases consult the genius of the language in which the version is made, and let its characteristic qualities rule as far as faithfulness to the truth, and exactness of interpretation will permit.

These are the few rules which I have laid down for myself. I must leave it to others to judge as to how far they have been adhered to in this version, or rather how far they have been judiciously used as leading principles.

Some may object to rule No. 5, on the ground that the translator in such cases assumes that he understands definitely the meaning of the passage, and that he has no right to make such an assumption. In the presence of all such ambiguous passages, he ought, as many think, to follow Castalio, and say, "This I do not understand, therefore I translate *ad verbum*." By so doing, it is supposed the passage will present the same ambiguity in the version as is found in the original. Experience has taught me that this is seldom if ever possible in Chinese. In translating from Greek into Latin, English, and other European languages, it is often possible to transfer the ambiguity of the original; but in

translating into Chinese, the result of the attempt to do so is invariably a definite meaning, though possibly a meaning far removed from all the received interpretations of the passage. I have found it necessary to make up my mind as to the probable sense of all such passages, and translate accordingly.

Rule No. 7, will account in a measure for the absence here and there of connective particles. This Mr. Fitch regards as a great blemish. If Mr. Fitch will take the trouble of comparing my version with the other standard ones he will find that I have paid as much attention to this matter as *any* of my predecessors. I am inclined to think that he will find that I have paid more attention to it. He may notice the absence of a connective particle in my version, where it is present in another, but he will also find, if he reads on, that it is often present in mine, where it is absent in the other. Mr. Fitch calls special attention to the omission of a word for *therefore* in my translation of Romans v. 1. It is omitted, and omitted intentionally, being quite unemphatic, and not needed in order to give a faithful translation of the original. If Mr. Fitch will turn to Romans viii. 1, he will find the *therefore* in that verse translated by me, being, as I think, both necessary and important as a particle of inference. In the Bridgman and Culbertson version, however, the *therefore* is carefully translated in the first instance, but omitted in the second. It is often extremely difficult, to know what to do with these connectives in translating the Scriptures especially in translating such an Epistle as that of St. Paul to the Romans. To insert a 蓋 for every *yap*, a 是以 for every *ovv*, a 故 for every *apa*, and so on, would make its pages grotesque and repulsive to the Chinaman's eye, and in very many instances a puzzle to his intellect. No translator has ever done it; and no one who has any appreciation of the genius of the language will ever attempt it. It has been well said that "the spirit of the language in its tendency to conciseness and subtlety is to avoid a formal expression of word-articulations." The temper of the Chinese is entirely opposed to the formal expression of time particles, prepositions, and all "connectives expressive of relation and logical interdependence." These the language is satisfied with suggesting; it instinctively abhors the literal expression of them. The translator cannot afford to forget this fact; and whilst he will not hesitate to insert the particle, in defiance of the temper of the language, when really necessary, he will sometimes, in deference to this temper, allow it to be simply understood in his translation, where it is formally expressed in the original.

Bearing this fact in mind, let us look at my translation of Romans v. 1, and see if the Apostle's meaning has not been fully given, and that in perfect harmony with the genius of the Chinese language. 我等既由信得稱為義，則賴我主耶穌基督，得和於上帝。 "Being justified by faith, we then have peace with God through our Lord Jesus Christ." The Construction carries the *therefore* in its bosom; and though a particle might be inserted, formally expressing it, it would be regarded by a Chinese scholar as a mere redundancy. I may add that this passage is rendered in the Peking version as it is in mine.

Mr. Fitch reminds us of the manner in which the Chinese "regard their classics, not allowing even a character to be changed," and asks, "shall we not belittle the word of God by a too free handling of that which we regard as precious above every other book, even to the jot and tittle." We have here a confusion of ideas, arising from a very important oversight, namely, the difference between a Textus Receptus in the original language, and a version of that text in another language. I need hardly remind Mr. Fitch that we have not at the present moment even a universally received Greek text of the New Testament. The Revisers of the Revised Version adopted a large number of readings which deviated from the text presumed to underlie the Authorized Version, but did not esteem it within their province to construct a continuous and complete Greek text. It is well known also that many of the readings adopted by them are called in question by some of our most eminent scholars. But even if we possessed a standard Greek Text, accepted, "even to the jot and tittle", by the great mass of scholars competently furnished with learning and critical information, Mr. Fitch's illustration, and the warning based upon it, would simply apply to that Text, and not to versions of it in other languages. What Mr. Fitch says, about the reverence of the Chinese for their classics is perfectly true; but he forgets that they have to deal with the Chinese text itself, and that it is over its integrity the watchfulness is exercised. A perfectly literal translation of any one of the classics would be a mere caricature. Let Mr. Fitch make a word for word translation of the Analects, place it before a Chinaman well versed in Chinese and English, and ask him to accept it as an exact image of the original. Would not the Chinaman treat the act as a practical joke, or a gross insult? Let us never forget that it is quite possible, through false reverence for the letter, to make that Book, "which we regard as precious above every other book," ridiculous in the eyes of the "one of the most numerous, and enlightened, and in some respects the most critical, people on the face of the earth."

I will now give a few specimens of what may be called *literal* translations, in order to shew what we should probably have as the pure word of God, if a version were attempted on the principle laid down by Mr. Fitch. As Mr. Fitch speaks of the Bridgman and Culbertson version as being comparatively faithful to the original, I will draw my specimen from it. I do so, not with any unkind feeling towards this version. I am indebted to it as well as to the Delegate's and Peking versions, for invaluable help. It is a well known fact, however, that the translators adopted the *ad verbum* rule as their guiding principle, and that they aimed at literality throughout. It is only fair then that my illustrations should be taken from this version. I may state also, that my attention has been called to some of the renderings of this version as more faithful than my own. The more important of these are included in the following specimens of literal translations.

(1) Matthew xxvi. 52. "Put up again thy sword into his place." This is rendered, 歸爾劍於故處—Return thy sword to its old place (native country.)

(2) John vi. 43. "Murmur not among yourselves." This is rendered 爾曹勿相譏也—Deride not one another.

(3) John xvii. 15. "I pray not that thou shouldst take them out of the world". Rendered 不求爾取彼出世—I pray not that thou shouldst take them *into* the world. 出世 does not mean, according to usage, going out of the world, but being born into it.

(4) John viii. 15. "Ye judge after the flesh." Rendered 爾循肉而擬人—Ye judge men after meat. 肉 means flesh in the sense of meat, when used alone, usually means pork. The rendering is *literal*, but it is nonsense to the Chinese mind. In this version *σαπς* is translated throughout by 肉. A very great mistake I think.

(5) Acts viii. 10. "From the least to the greatest". Rendered 自小至大—From childhood to manhood. That is the meaning, in ordinary usage.

(6) Romans iv. 17. "And calleth things that are not as though they were." Rendered 稱無爲有之神也—The God who designates the non-existent existent, or the God who says that what is not is. That is a literal rendering; and my attention has been called to it as such. But write 稱無爲有之人, and ask the native reader what sort of man is the man who does that and he will tell you that he is a liar and a cheat.

(7) Romans viii. 3. "And for sin condemned sin in the flesh." Rendered 爲罪而擬罪於肉—On account of sin he fixed the punishment to be endured in the flesh. This rendering conveys no

meaning at all to the Chinese mind. Nevertheless it looks literal and sound. Does not 擬罪 mean to condemn sin? "Yes it does" says the translator *ad verbum*, "Or if it does not, we will force it to mean that." But the language refuses to be constrained; and the expression 擬罪 still means to sentence, or to fix the punishment to be borne by the sinner on account of his sin, and not to condemn the sin itself.

The above are only a few specimens. I am prepared to give scores more, from the same version, as illustrations of the evil of blindly sticking to the letter in translating the Scriptures into the Chinese language. Again I would say, translate *ad verbum* if the resources and genius of the language will allow you; but if they will not, then abandon the literal version, and aim only at communicating the sense as exactly and fully as you can.

I am hoping that within a month of this time the complete New Testament will be published. If the version deserves to live, it *will* live. If it does not deserve to live, I am quite willing that it should die. I am anxious that the version should be a faithful and useful translation of the word of God. Will the brethren help me to realize my desire? If any of the brethren will send me suggestions and criticisms, I shall feel much obliged, and will try and make the very best use of every one of them. It is some years since I urged another to undertake the task of bringing out a version in easy *Wen-li*. If illness had not taken my friend away from his work in this land, the task would have been undertaken by him, and long ere this worthily completed. I was then urged to attempt the work. I hesitated for a time, but was prevailed upon at last to make a beginning. I started however, with little expectation of being able to proceed beyond the Gospels. I have been helped by God and encouraged by many of the brethren; and the result is that the whole of the New Testament is to-day in the hands of the printer. I now throw the work on the suffrage of the whole missionary body in China. No one can know better than I do that the translation is not perfect. I can only say that I have worked hard and honestly on it for very many months; and that, if the brethren will help me with their suggestions and criticisms, I am willing still to go on perfecting the work.

GRIFFITH JOHN.

HANKOW, August 15th, 1885.

THE MANDARIN BIBLE RENDERED INTO EASY WENLI.

IT is well known to the friends of Bishop Schereschewsky that he had in contemplation a rendering of the Sacred Scriptures into the easy *Wên* on the basis of the Mandarin already made. The writer, who had been associated with him many years in the work of translation, while feeling the urgent need of such a version, and recognizing the pre-eminent qualifications of Bishop Schereschewsky for such work, still thought that others should be associated with him in making the version. Thus a greater degree of excellence in the work might be obtained, and a united version, representing on equal and honorable terms the labor of English and American missionaries, might be secured.

Besides, while the Old Testament in the Mandarin belonged wholly to Bishop Schereschewsky, the New Testament was equally the work of others, and it seemed but just that their rights in the version should be recognized.

The New Testament in Mandarin was the work of four missionaries (a part of it the work of five) carried on during a period of eight years, and representing leading missionary societies of England and America. It has met with general approval. Doubtless there are errors in it, which should be corrected. It has been complained of by some as too free. Will it not often be found that what seems too free to a missionary in the earlier years of his labors, will seem at a later period to be only a proper adjustment of the translation to the idioms and modes of speech of the Chinese? The sense of the original should of course in all cases be faithfully adhered to.

The higher Mandarin of the Old and New Testaments approaches very near to the easy *Wên*. Of course the pronouns and particles must be changed, and not a few other changes must be introduced, to bring it into conformity with the *Wên*. If any one would satisfy himself of the ease and readiness with which one may be rendered into the other, let him read carefully the Mandarin, and note what changes would be necessary. The hard work of translation has been done in preparing the Mandarin. The difficult passages have for the most part in the *Wên* the same degree of accuracy which they had in the *Kuan*. The changes are easily and rapidly made. Let one examine the Romans, or any other of the epistles, and this will readily appear.

A plan was agreed upon more than a year ago between the two translators of the Mandarin who still remain in direct connection with the missionary work, one an English and the other an American missionary to render the New Testament into the easy *Wén* on the basis of the Mandarin version, always of course with a careful reference to the original Greek; and it has also been proposed between them to associate with themselves two other missionaries, one an English and the other an American, to give the work the benefit of their careful criticism, the understanding being that they have an equal vote in determining the text with the original translators, and an equal responsibility with them in the work.

With such a plan in view a beginning has been made on the entire New Testament, and a very considerable portion is ready for criticism.

It may be added that this general plan has been approved by four of the five original translators, the remaining one feeling himself pledged in another direction.

In regard to the Old Testament, Bishop Schereschewsky has by letter requested the writer with the Rev. J. Wherry of the American Presbyterian Mission to render it into the easy *Wén*. He had himself thus rendered the Psalms before leaving China. We fully recognize his right in the version, and the propriety of the request as to who should do this work. If however it could be done with his consent, we should wholly approve the addition of two English brethren to those mentioned, on the same terms as those just specified, that thus the version in the easy *Wén*, of both the Old Testament and the New Testament, might be the joint property of the missions, and be in reality a Union Version.

While writing it has occurred to me that the entire work would receive great benefit if our German brethren would consent to add one missionary to the four above suggested.

Would action of this kind be deemed just and equal, and likely to harmonize the various parts of the missionary body?

HENRY BLODGET.

PEKING, August 19th, 1885.

A REPRESENTATIVE COMMITTEE NEEDED.

THE last sentence of Mr. Fitch's article "On a new version of the Scriptures in *Wénli*," which appeared in the August number of the *Recorder* should have a wide circulation. It will certainly be unfortunate to perpetuate the "unpleasant anomaly of two" more "versions of the scriptures in *Wénli*, side by side," which now seems imminent. Mr. John's work is almost finished, and I understand, that some members of the committee who labored so faithfully, so long and so successfully, in preparing the Mandarin version have nearly completed their work on the New Testament in easy *Wénli* based on that translation.

Allowing all the complimentary things that have been said in favor of Mr. John's translation, is it likely that the whole missionary body will accept the work of one man on a matter of such importance and so vitally connected with their work, as the translation of the word of God into Chinese? And is it fair to expect that missionaries of eminent ability and scholarship will readily lay aside work upon which they have spent the best part of their lives; or if they are willing to do so, can the missionary cause afford to lose their work?

Again, ought we to ask any Bible Society to publish a translation of the Scriptures that has not the sanction of the entire body of missionaries in China, or at least, a very large majority? The great Bible Societies of England and America are supported by the contributions of all Protestant denominations and all are equally interested in their work. The Societies represent Protestant Christendom; should not the work that we recommend to them also represent all missions in China? How can these independent Committees that are engaged upon these translations be considered representative? To be representative they must have authority from some source. If this has not been given by the parties supposed to be represented, whence has it come? But if they are not representative, and the Bible Societies print their work, what is to prevent our having not two translations only, but many?

It is scarcely satisfactory for one person, or a small committee, to invite criticisms upon their work, to be accepted or rejected at their option, for in this case there can be no final appeal to the judgment of majorities. Nearly all have felt the need of a new version in simple, concise *Wénli*. Let the work be completed, but by a committee of not less than twenty missionaries selected from all parts of China, North, South, East, and West. In this way, and I believe in this way alone, can we secure a translation that will receive the "sanction of the whole missionary body."

H. H. LOWRY.

PEKING, September 5th, 1885.

Correspondence.

THE DEATH OF MRS. ASHMORE.

MY DEAR DR. GULICK,

The last American mail brought us the sad news of the death of Mrs. Ashmore. When she, with Dr. Ashmore, left us last March, she was very feeble, but we hoped the voyage, the change, and especially, the stimulating food and air which she would find at home, would prove beneficial, and that she might be restored to at least comparative health. They rested a few days in San Francisco, a few days in Chicago, and then went on to Newton Centre, near Boston, where they found a home with Mrs. Ashmore's sister. The best of medical aid and the most skillful nursing proved of no avail, and on the 21st of July, her freed spirit entered upon the eternal rest.

Mrs. Ashmore came to Swatow in 1863, and was permitted to continue twenty two years in the work to which she had consecrated her life. The circumstances of the mission at first, and the state of her health afterwards, did not admit of her engaging in any special department of mission work, but her presence was an inspiration not only to her husband, but also to all the members of the mission circle. If there was one feature of her character more marked than another, it was her constant desire to be helpful to others. How much of the success of our work here in Tie-Chiu may be due to her sympathy and help, we can not know until that day when the books shall be opened. She endeared herself to all who knew her, and impressed them with the sweetness of her Christian character. Among the sincerest mourners for her loss are the Chinese servants, who experienced only kindness at her hands. The work here will go on; but without that quiet, peaceful, home which her presence created, we feel shorn of much of our strength.

The Lord's resources must be more ample than we realize since he can thus remove such a worker from the field.

Very sincerely yours,

S. B. PARTRIDGE.

SWATOW, September 3rd, 1885.

THE "NEW THEORY OF TAO."*

SIR,

Your contributor Lan P'ao-tzū makes so earnest an appeal for kindly judgment in respect of one's theological opinion, that of course no one could feel like criticizing that part of his article. But as his theory seems to some extent based upon the passage in Hebrews of which he professes to give a literal translation, it is I presume, fair to call attention to the strange turn in the language of that passage, which by a very manifest forcing of the Greek, your contributor has produced. I refer to his rendering of the clause, *πρὸς ὃν ἡμῖν ὁ λόγος*. He translates this, "who with us is the word," (or Tao). Granting that *ἡμῖν ὁ λόγος* means, "we have the word," I venture to ask by what rule of philology our friend renders *πρὸς ὃν* by "who?" The most literal translation that can be made forces us to respect the force of *πρὸς*, and the case of *ὃν*. "Before whom (i.e. in whose presence) we have the word," is therefore the nearest literal rendering consistent with sense. In Matt. xviii. 23, *συνᾶραι λόγον* is rendered "take account," and no other rendering gives so good a sense. Lan P'ao-tzū in a professedly literal rendering loses sight also of the plurals *ἀρμῶν* and *μυελῶν*, and misses the beautiful and powerful significance of *γύμνα καὶ τετραχλίσμένα*, in which the reference is to the neck of the condemned, bared before the glittering blade of the executioner. So, take it for all in all, I do not think the translation of Lan P'ao-tzū is entitled to be called either a good literal, or a good grammatical one. The rendering of the A.V. seems to me strictly in accordance with the Greek words used, and perfectly consistent with the train of thought in the mind of the apostle. Were I to change it at all, it would be merely to read "in whose presence we have the reckoning," the same thought exactly as that of the present text.

Respectfully,
RHO.

* Our Correspondent 'Discipulus' writes to us:—"I fancy I must have sponsored a rather serious slip in the paper I sent you from 'Lan P'ao-tzū.' He speaks of *I, Hsi, Wei* being the present, past, and future tenses of the Hebrew verb to be. Now I am informed by a competent Hebrew scholar that there is no present tense in Hebrew—only a past and future. The present is supplied by participles. I am afraid, therefore, that the theories of our speculative friend are somewhat leaky."—Editor Chinese Recorder.

Echoes from Other Lands.

COMMANDING POSITION OF THE METHODIST MISSION SOUTH.

Dr. Y. J. Allen writes as follows in the *Advocate for Missions* for July:—"Assuming a right to judge for myself and speak what I do know, I am prepared to say without fear of contradiction, that while there are societies here older than ours, and represented by more workers in the field, yet there is not one that holds so commanding a position, or has such a providential opportunity of broad and wide-reaching influence, as is now the privilege of our China Mission. Most missions are hopelessly scattered over the field, and the opportunity of unity of action, or strength and variety of developement, is lost. Our mission is concentrated, and our organization is well-nigh complete, so that it is possible with us to compass, by division of labor, the whole field of labor, and do it immensely better than others could do with only fragments of missions, wastefully scattered beyond helping distance. We are now prepared to go forward from our present bases, and occupy the country all around—comprising this province and three or four adjoining ones, and embracing a population far larger than that of the whole United States—without taxing the Church further, or at least for some time to come, in the matter of foreign houses, residences, churches, schools, hospitals etc.; all we require being men chiefly for the field; young, unmarried men, ready and willing to take up the lines of work already laid down, and prosecute the enterprise in the spirit of Ashbury and the primitive Methodists of the early days of our own country. To open new missions elsewhere in China would involve great outlays, as here at the beginning, and is especially to be deprecated, for two reasons: First, the wastefulness of it—literally throwing away the funds of the Church to do a work which we are now prepared to do from the stand-point now gained. Second, the suicidal policy it would introduce—leaving a mission founded at so great expense, and attempting to establish another, or others, to the detriment of all We must not cast about to see what others have done, or are doing here, for I tell you, conscientiously, that there is nothing in this field to challenge our admiration, but much to be shunned and deprecated as wasteful and childish. Let us set a better example, let us concentrate, penetrate, enlarge, multiply, organize, and prosecute our work as Methodists, not as a fragmentary, scattered, unorganized, congregation Send out your bulletins—150 missionaries needed for China. I will send details soon. Call for men of the primitive stamp for the field-work, lay and clerical, teachers and preachers,—all, or many, unmarried."

FROM THE PRESBYTERIAN "FOREIGN MISSIONARY."

The Sabbath School of the Presbyterian Chinese Church gave \$22.00 toward the dime offerings for Foreign Missions; the whole Church giving \$198.00. This is of itself a singularly cogent answer to the San Francisco *Chronicle's* wretched article on the subject of the Christianization of the Chinese and attacking Mr. Hartwell in person, which article we were astonished to see reproduced in *The Temperance Union* of August 15th, without note or comment, and that too after it had recently condemned a contemporary for the same thing.

The elder in the Presbyterian Church at Nanking becoming alarmed during the war excitements, said to the missionaries, "You had better go," but when they asked him what he, who was at least in equal danger, would do, he said, "Oh! I will remain. God will look after me."

In the home for Chinese girls in San Francisco there are thirty-six waifs, mostly slaves, rescued from those who had purchased them for the worst of purposes. By their industry, in various forms, these girls support a Bible woman in Canton. There are now, in and around San Francisco, seventeen young families formed by the marriage of such rescued girls to Christian young men.

GLEANINGS.

A pleasant letter from Miss E. F. Swinney in the *Sabbath Recorder* tells of a day's experience in medical work, as many as one hundred and eighteen Dispensary patients having been treated in one day. Her friends will rejoice with her in the completion of her comfortable Dispensary building, on the road to Sicawei, which was dedicated by exercises in Chinese on the 20th of August.

The Rev. F. Ohlinger, of Foochow, writes to the *Northern Christian Advocate* of July 23rd, a graphic account of a visit to the city of Ping Nang, which had never before been visited by an American missionary, and but once by an English missionary, of the Church Missionary Society—the Rev. Mr. Crib. He mentions as a peculiarity of Ping Nang agriculture that men draw the plow because of the scarcity of cattle. The explanation given was, "For an ox we have to pay five measures of rice per day, for a man only three."

From a pleasant, chatty, letter by little Gussie Ohlinger, eight years of age, to the *Christian Advocate*, we learn that she wishes to go to America very much, and that her father and mother think they will go next spring.

A letter in the London *Times* written from Tientsin speaks kindly of missionaries as the true pioneers of civilization, and says "the day has gone by when English missionaries were snubbed by their own authorities." He notes that a new wave of missionary interest is passing over China, and is appreciative of the young men of the English universities who have recently come out in the China Inland Mission. This not very profoundly Christian writer deprecates missionary opposition to ancestral worship which he says is "to affront the conscience of a whole people in this matter;" and

he announces the interesting fact—*if true!*—that there are probably 500,000 in North China, “who lead virtuous and pure lives from the innate love of goodness. They are chaste, temperate, truthful, honest, and endure persecution for righteousness’ sake. These are the typical ‘remnant’ to be found in every community, the 7,000 who have not bowed the knee to Baal, ‘the salt of the earth.’”

Rev. F. M. Chapin of Kalgan reports to the *Missionary Herald* the baptism of “the only Mongol Christian in the church at Kalgan,” and “probably the only Mongol Protestant church member in the world, the only living fruit of years of Christian toil and patience.” Mr. Sprague speaks of him as, though not absolutely the first, “in all probability the *only* Protestant Christian Mongol now living.”

In a *Sketch of Female Mission Work*, by the London Missionary Society, we learn that Miss Rowe has been in Hongkong since 1876, and has under her superintendence nine girls’ schools with about 600 scholars. Misses Philip and Smith (appointed in 1884) are in Peking, the former of whom takes charge of the girls’ boarding school commenced by Mrs. Edkins, and which has of late been carried on by Mrs. Owen. Mrs. Lance has this year been appointed for Tientsin.

Is not this from the *Woman’s Missionary Advocate* rather mixed, and quite premature? What Methodist missionary at Singapore in India (!) can go up to meet his fellow Methodist of West China, who has dropped down the coast?—“The Methodism of China and that of India have met, and now look each other in the face. The western-most missionary in China can drop down the coast, while the Singapore pastor can go up to meet him; and together they can sing doxologies over the fact that the church which has sent them out from its warm heart, has put its zone around the world.”

Dr. Ashmore has an article in the *Baptist Missionary Magazine* for May, on “Fallacies about Missionaries.” The first fallacy is, “to think that missionaries must be better than the stock from which they have sprung.” The second fallacy is, “to think that the circumstances of missionary life must of necessity be favorable to the high culture of piety.”

METHODIST EPISCOPAL MISSION, NORTH CHINA.

Rev. H. H. Lowry writes from Tsunhua, North China, May 1st, to *The Gospel in All Lands*: “I came to this station with my family a month ago to superintend the building of the parsonage. When we get settled into working order here, this will be a favorite appointment in our mission. All the material surroundings are such as to make it a desirable place of residence. Our situation is all that could be desired, with mountains in sight in every direction—those on the north crowned with the Great Wall—and the air is delightfully pure and clean. The isolation and lack of social privileges we hope will be less felt in a few years, as railroads, which are sure to be a fact in this country before long, shall bring this city into closer communication with Peking and Tientsin.”

Editorial Notes and Missionary News.

SOLIDARITY IN SIN.

It is the thoughtful suggestion of a missionary who has spent many years in China, that the immoralities of the great cities in the home lands, the exposure of which has of late received so much attention, particularly in London, have a part of their stimulation from the licentious practices of many from western lands among inferior and heathen races. The free licentiousness of so many during their travels and residences in lands where the bonds of morality are greatly relaxed, may have given a reactionary stimulation to the indigenous immorality of the lands of higher civilization. The fact that it is the more commercial of the nations of the West who suffer the most from these practices, is confirmatory of the suggestion. It is certain that the debauched life which such large numbers live while in these lands, can have no good influence on themselves or others; and it seems quite possible that it may have had a considerable influence in fostering similar practices at home. It may be one of the unexpected retributions of the All-pervading Power which works for Righteousness, and which cannot allow sinning nations, any more than sinning individuals, to escape retribution. If these western immoralities are, as some assert, more outrageous even than those in heathen lands, it is but what is to be expected, that defections from our own higher, Christian, standards, would produce degrees of infamy and vileness more despicable than is perhaps possible among people of lower knowledge and light. Much is said these days of a growing *solidarity* among nations, which only means, an increasing

community of interests; and this common life has, of course, its disadvantages as well as advantages. If all nations are being more linked to each other, it is not in progress and blessings alone that they are linked, but in sins and disasters. None can suffer deterioration without more affecting the whole than in the ages of isolation each from the other. In connection with this, come new incentives to press on in all wide-spread efforts of philanthropy, reform, and missionary effort. Labors in these ends of the earth, which tend to the elevation and purification of these heathen peoples, must react, as far as they are successful, on the moral well-being of the home lands—the very centres of civilizing and Christianizing life. More and more together, as a mighty whole, does humanity sink in its practices of sin and misery, and more and more together will humanity advance toward perfection and happiness in true Christian Solidarity.

MISCELLANEOUS ITEMS.

The Rev. W. A. Wills writes from London that he finds in the Chinese Court of the Exhibition of Inventions, six cases of books from China. Those of the American Bible Society fill two fine cases, showing well the different bindings, dialects, and types used; and the letter, prepared by Mr. Wills himself, giving full explanation as to the dates of publication, the translators, languages, etc., is at hand, for the examination of any who are interested in Bible work. The books of the Chinese Tract Society are also there, and other publications. All are under the care of Mr. Pierson, of the Chinese customs, lately in Shanghai.

Rev. Dr. Talmage and wife have gone to Australia for needed change and rest.

Rev. J. W. Davis of Soochow, now at home, has received the honorary title of Doctor of Divinity from Davidson College, North Carolina, U.S.A.

We learn that Rev. C. C. Baldwin, D.D., and wife, are expecting to return to The United States the coming spring for a well-earned, and perhaps final, vacation, after thirty eight years of missionary life. Foochow will miss them, and the missionary force of China will be the weaker. Dr. Baldwin will meantime revise the Foochow Colloquial version of Job.

Rev. Wm. Muirhead has been elected a Vice-President of the British and Foreign Bible Society, by which act the Society honors itself quite as much as it honors the veteran missionary.

The first Anglo-Chinese Tract of the "Hongkong Union" is on *Religious Self-life*. It states the evangelical doctrine that Christ is not only the pattern, but the source, of the believer's life. Two pages are given to the English text, and two to the Chinese.

We are pleased to note that Mrs. Williamson's "Old High Ways in China," has been republished in New York by the American Tract Society.

Two bells have recently been received in Shanghai, gifts from home, by The Seventh Day Baptist Mission and the Anglo-Chinese College. It is true of them both, as Mr. Davis says of his, that they have a "home ring." The Anglo-Chinese College has also received as a donation from home friends, seventy five beautiful desks of the latest and most approved style. It is safe to say that no school in China is now any better, if so well, seated. The Seventh Day Baptist Mission also acknowledges the receipt of an organ, a gift from Sabbath School children.

There appear to be several Chinese members of the Salvation Army. Fifteen are said to be waiting in Australia, ready to come out to China; others in California; while one is being trained at Clapton. The present intention is, we believe, to combine this force, train the men together, and send them out here under European officers.—*North-China Daily News*, August 26th, 1885.

Among the most remarkable scientific discoveries of the day possibly, is that by Miss Adele Fiedle, formerly a missionary in China, who, in a communication made to the Academy of Natural Sciences of Philadelphia, of which an abstract appears in its recently published *Proceedings*, reports that the common earth-worm, *Lumbricus terrestris*, after its head has been cut off, has the power of regenerating the whole of the dismembered portion. She recounts her experiments with such minuteness of detail as to show that error in her conclusions was impossible.—*The New York Independent*.

We also observe that the New York *Independent* mentions Miss Fiedle as an eligible candidate for the vacant Presidency of Vassar College.

Several items and telegrams of late indicate that there is a so-called *rapprochement* between the Vatican and China. It is even supposed that a Chinese Minister may be appointed to the Vatican, and that a Papal Nuncio may be received in return. This seems to be, in part at least, an effort by the Papal authorities to emancipate themselves and their missionaries from the baneful protection of France, who only patronizes the Roman Church abroad, and that for political purposes which often react disastrously on the missionaries and their converts.

We learn from the *Manual* of the Methodist Episcopal Church for July, that the first Sunday-school of that denomination in this coun-

try was organized at Foochow on the 4th of March, 1848; and that the last Annual Report of the Missionary Society states that there are now 75 Sabbath-schools of the Methodist Church in China, with more than 2,500 pupils, of which 59 schools, and 1,369 pupils, are within the bounds of the Foochow Conference.

The New Testament by Rev. G. John, published by the National Bible Society of Scotland in a tentative edition, is no doubt in the hands of the most of our readers, a copy having been kindly sent to *The Recorder*. It will serve to increase the interest of the discussion, regarding an 'Easy *Wenli* Version to which we devote a number of pages in our present number.

CIRCULATION OF THE B. & F. B. SOC., 1884.

We are happy to correct our statement in our number for July, regarding the circulation of the British and Foreign Bible Society for 1884, in North China, which we thought could not be less than 25,000 copies, by the following lines from Rev. E. Bryant, the Agent:—"The total was 51,613 copies of Scriptures, in part or in whole, reckoning the Bibles in 4 volumes, and Old Testament in 3 as one copy respectively. Of this total, only 190 copies were *donated*. Thus the circulation by the B. & F. Bible Soc. in China during 1884, appears to have been over 275,000 volumes."

DEATHS.

Under the head of *Correspondence* we publish Mr. Partridge's notice of the death of Mrs. Ashmore, the wife of Dr. Wm. Ashmore of Swatow. His estimate of Mrs. Ashmore's character must echo the thoughts of all who knew her.

Mr. Rendell, of Taiyuen Fu, whose death took place on the 7th of August, died of a fourth attack of rheumatic fever. He leaves a widow and two children. Mr. G. W.

Clark (late of Tali[Fu]) most providentially reached Taiyuen Fu a little before his death, and will, for a time at least, carry on the Opium Refuge in which Mr Rendell was engaged.

We have also to note the death of Mrs. Mills at St. John's College on the 5th of September of an apoplectic stroke, under which she was unconscious from the first. She came to China but a few months ago with her only daughter, the wife of Rev. S. C. Partridge, and had already made many friends by her intelligence and amiability.

TERRIBLE MASSACRES OF CHRISTIANS IN ANNAM.

The reports of the massacre of Roman Catholics in five provinces of Annam are fully confirmed. Of 30,000 converts in the provinces of Quang-ngai, Binh-dinh, and Phu-yeu, only 8,000 have escaped, and have taken refuge near the French Consulate at Quinhon, whence they are being removed by chartered vessels to Saigon. In the provinces of Khanh-hoa, and Binh-thuan, there have also been massacres, and the 5,000 or so Christians are being removed to Saigon as fast as possible. Two hundred and sixty churches, with presbyteries, schools, and orphanages have been reduced to ashes. Not a single house of the Christians has been left standing. The Vicar-Apostolic of Saigon, attributes the persecution, no doubt rightly, to the hatred of the people, particularly the literati, to the French; he therefore appeals for relief to the French in the name of patriotism, as well as of Christian charity and philanthropy, and we hear of one Annamite, named Annyu-chao, not a Christian, who has contributed \$8,000 to the relief fund. This is, no doubt truly, pronounced one of the most terrible of anti-Christian persecutions. It is a revelation of the strength of feeling in Annam against French rule, which cannot surprise any who are familiar with the facts.

A CHINO-PHONOGRAPHIC SYSTEM.

An interesting experiment is proposed for adoption in South Formosa, where the most of the converts to Christianity are those of aboriginal blood. It is found very difficult to teach them the Chinese language with its cumbersome characters; and the use of books with Roman letters has its drawbacks. The Rev. Wm. Campbell is therefore devising a scheme for writing the language of the aborigines with characters made of Chinese elements. Seventeen Initials and seventy-three Finals, with four tone marks, represent all the sounds, and these combined in about 800 characters, constitute the outlines of the system. We shall wait with interest the practical result. The objections will doubtless come from its using the Chinese characters in ways too novel to be advisable. We have heard that a scheme was once devised by Dr. Crawford, then at Shanghai, now of Tungchow Fu, by modifications of a single Chinese character, but that it failed of finding the acceptance which perhaps Mr. Campbell's method may secure. More recently Mr. Macey, of Hongkong, and perhaps others, have advocated a plan not materially different from that by Mr. Campbell.

PRESBYTERIAN MISSION, PORTLAND, OREGON.

The Rev. W. S. Holt, writes from the above-mentioned city:—"I am now settled at this new post of labor among the Chinese, and we have our school started. We opened last night with seven pupils and seven teachers, but the house was filled with Chinamen who came in to see how we look. Our room is 45 by 20, and is arranged for 40 pupils. The school meets from 7:30 to 9:30, each week-day afternoon, except Saturday. The scholars pay for their tuition, and furnish their own books. Steps have also been taken toward the

organization of schools in other places easily reached from this centre. I am struggling with the Cantonese dialect that I may be able to preach the gospel as soon as possible."

REPORT OF CANTON HOSPITAL.

The Forty-sixth Annual Meeting of the "Medical Missionary Society in China," was held in Canton on the 29th of January. Dr. Kerr was in charge for four months of the year, and was succeeded by Dr. J. C. Thomson. Notwithstanding the Franco-Chinese difficulties, in consequence of which there was a falling off of patients during the latter part of the year, the number of out-patients was at Canton 12,583, of in-patients 705, and of surgical operations 871; at Lien Chow, out-patients 1,363, and operations 54; and at Sz-ni, out-patients 756, operations 50. The Hospital Class of students was continued, several of whom were women, which fact it is hoped will lead to the formation of a training class for nurses. A translation of Huxley and Youman's Manual of Physiology, prepared by Dr. Kerr, has been published; Dr. Kerr's enlarged and revised work on *Materia Medica*, for which there is a great demand, is ready for publication; a standard work on *Woman's Diseases*, and a number of "emergency treatises," are being translated. The increase even during war times in the amount of subscriptions from native sources,—which aggregate about \$925.00, as against \$800.00 from the European community—indicates the growing influence of the Hospital. Resolutions very appreciative of Dr. S. Wells Williams, for many years a Vice-President of the Society, were passed in connection with a commemorative address of much interest from his old friend Hon. Gideon Nye, the Senior Vice-President, and it was decided to celebrate on the 5th of November, 1885, the semi-centennial anniversary

sary of the opening of Dr. Parker's Ophthalmic Hospital at Canton, which was the first Missionary Hospital in China.

REPORT OF HOSPITAL AT HANKOW.

The London Mission Hospital, at Hankow, in its eighteenth year, and now under the care of Dr. Thos. Gillison, issues its report for two years—The nature of the work attempted is announced as twofold viz.,—"To preach the kingdom of God, and to heal the sick." Services are held every week-day morning for the in-door patients; and the male out-door patients are addressed in the chapel from 11 to 1 o'clock, as they are assembling, while the women are addressed, in their own waiting-room, by a lady of the mission assisted by a Bible-woman. Many have been indifferent, a few have welcomed the message and been received into the church, while others have been favourably impressed but have not had the courage to make an open profession of faith. Says the report:—"We leave the results with God, believing that 'the bread cast upon the waters,' will surely be found, even though it should be 'after many days.'" Between twenty and thirty thousand individual cases have been treated during the two years, of whom 1,179 were in-patients, which latter averaged about 30 at one time. A marked feature of disease has been the

many cases of Scabies, to meet which, and to relieve the Hospital, a small shop was hired and stocked with Sulphur Ointment, which was sold at about one cent an ounce, from which over 10,000 ounces of the ointment have been sold, at an average of $1\frac{1}{4}$ ounces to each purchaser. Since May 1st, 1885, men only have been treated at the dispensary on three days of the week, and women only on two days. The dispensary is closed on Wednesdays, except for accidents and other serious cases. Opium smokers have been treated to the number of 297; 214 of whom are reported as cured. Opium patients pay 900 cash in advance, which covers the cost of food for fifteen days. "The process of cure often involves severe sufferings, such as vomiting, diarrhoea, fever, and insomnia, which indeed are the chief troubles. The treatment usually adopted, is to keep the patient pretty much under the influence of Chloral Hydrate for three days, after which we administer tonics, or deal with such symptoms as may arise. In cases where the habit has been acquired in hopes of relieving a long-standing disease, e. g., phthisis, we treat the disease itself." Subscriptions from foreign residents are acknowledged to the sum of 638.75 Taels besides which the Tao-tai gave 200 Taels, towards the purchase of 50 iron bedsteads.

Diary of Events in the Far East.

July, 1885.

7th.—Thirty-five pages of the *Pekin Gazette* occupied with a Decree conferring honors on those engaged in the late French war.

9th.—The Director General of the Yellow River reports that the whole of the grain fleet, numbering 502 vessels, carrying 133,900 piculs of rice, had been safely passed into

the Shantung, or northern, section of the Grand Canal.

11th.—An Imperial Decree orders the moats about Peking to be cleared out, over 50 years having elapsed since the last clearance.

13th.—An Imperial Decree ordering the postponement of the execution of criminals, in celebration of the completion of a decade of the present reign.

16th.—A sub-memorial from Chang Chih-tung, Governor General of Canton, against Wang Mao-kuan for defalcations in building fortifications, and the request for investigation granted.

19th.—The Superintendents of the Granary Department, Peking, report on measures to prevent theft and abuses.

20th.—Edict rewarding individuals engaged in the defence of the Chinhai forts.

22nd.—The French evacuate the Pescadores, having lost 600 men there and in North Formosa by cholera.—30,000 French soldiers in Tonquin, among whom great mortality.

August.

3rd.—H. E. Hsü Ching-Cheng, the Chinese Minister, called on the Papal Nuncio in Paris.

7th.—Sir Robert Hart's services in bringing about peace with France coldly recognized in the *Peking Gazette*, in a decree defending and explaining the newly made peace.

8th.—The sale of the *Fun-tan* monopoly of opium, in Macao, realized \$130,000 for the coming year, as against \$170,000 last year.

15th.—H. E. Hsi Chên, of the Tsungli Yamen, and President of

the Board of Punishments, is in Shanghai by Imperial Decree, with an immense retinue, on some secret mission.

21st.—At Sicawei, thermometer (Fah.) registers 100°·2; the highest since July, 1876, when it registered 102°.—Water spout at Shanghai.

24th.—Typhoon at Foochow.

29th.—Quarantine regulations at Shanghai on vessels from Nakasaki, in view of cholera.—Sir Robert Hart resigns as British Minister, and is reappointed Inspector General of Customs.

September.

1st.—Explosion at Lung-wha Gunpowder mill.

5th.—Death of Gen. Tso Tsung-t'ang at Foochow.

9th.—Detective Mack recovers \$1,000 from Shanghai Municipal Council, damages for dismissal.

15th.—Explosion of boiler of the P. & O. tender *Dragon* at Woosung, with loss of several lives.—Chan-nong proclaimed king of Annam by the French.

20th.—By Chinese Imperial Decree, the Dai In Kun, father of the king of Corea, released.

21st.—The Telegraph opened overland to Chefoo.

Missionary Journal.

Births, and Deaths.

BIRTHS.

At Foochow, September 12th, the wife of Rev. G. HUBBARD, of a daughter.

DEATHS.

At Newton Centre, Mass., U.S.A., July 21st, 1885, Mrs. WILLIAM ASHMORE, wife of Dr. ASHMORE of the American Baptist Mission, Swatow.

At Taiyuen Fu, Shansi, on the 7th of August, Mr. C. G. RENDALL, of the China Inland Mission, aged 31 years.

At TENGCHOW FU, August 31st, THOMAS OSWALD, son of Rev. J. S. and Mrs. WHITEWRIGHT of the English Baptist Mission, Tengchow fu, aged seventeen months.

At St. John's College, (of apoplexy) September 5th, Mrs. S. J. MILLS, mother of Mrs. S. C. PARTRIDGE, of New Haven, Conn, U.S.A.

Arrivals and Departures.

ARRIVALS.

At Shanghai, September 17th, Dr. C. B. Atterbury, of Presbyterian Mission, Peking.

At Canton, September 20th (?) J. G. Kerr, M.D., and daughter, and Dr. J. M. Swan, of the Presbyterian Mission, North.

DEPARTURES.

From Shanghai, August 29th, Rev. O. H. Chapin, wife and child, of the Presbyterian Mission, North, for Liverpool and New York.

From Shanghai, September 19th, Rev. H. Corbett wife and three children, of Presbyterian Mission, Shantung, for San Francisco.

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